

INSURANCES.

TRANSATLANTIC FIRE INSURANCE COMPANY OF HAMBURG.

The Undersigned, having been appointed Agents for the above Company, are prepared to ACCEPT RISKS against FIRE at Current Rates.

SIEMSEN & CO., Agents.

Hongkong, 16th November, 1872. [12]

THE SCOTTISH UNION & NATIONAL INSURANCE COMPANY.

The Undersigned, Agents of the above Company, are authorized to INSURE against FIRE at Current Rates.

STOUTEFORT & HIRST.

Hongkong, 14th November, 1872. [560]

IVERPOOL AND LONDON AND GLOBE INSURANCE COMPANY.

The Undersigned, as Agents for the above Company, are prepared from this date to GRANT POLICIES upon FIRST-CLASS RATES to the extent of £15,000, at the Reduced Tariff Rates.

DOUGLAS LAPRAIK & CO., Agents.

Hongkong, 11th May, 1881. [14]

NEW YORK LIFE INSURANCE COMPANY.

LIFE AS INSURANCE ONLY. Purely mutual; all profits belong to Policy-holders and appointments are made annually.

STATEMENT FOR YEAR ENDING 31ST DECEMBER, 1883.

Accumulated Funds, \$11,379,944. Surplus over all Liabilities, \$2,123,338. Income for year 1883, \$2,717,599.

C. SETTON LINDSAY,

Esq., Agent, Department of the East.

BIRLEY, DALBYMPLE & CO., Agents, Hongkong.

46 SUN FIRE OFFICE.

The Undersigned are prepared from this date to GRANT POLICIES against FIRE at the Reduced Tariff Rates to the extent of \$50,000 on First-class Risks.

LINSTEAD & DAVIS,

Agents.

Sun Fire Office.

Hongkong, 13th May, 1881. [15]

IMPERIAL FIRE INSURANCE COMPANY.

The Undersigned, Agents for the above Company, are prepared to GRANT POLICIES against FIRE at the extent of \$50,000 on any one.

FIRST-CLASS RISK.

RATES ON FIRST-CLASS GODOWNS REDUCED to 1 per CENT. NETT for ANNUAL FROM THIS DATE.

GIBB, LIVINGSTON & CO., Agents.

Imperial Fire Insurance Company.

Hongkong, 9th May, 1881. [17]

FIRE INSURANCE COMPANY OF 1877.

IN HAMBURG.

THE Undersigned, Agents of the above Company, are Prepared to ACCEPT RISKS at Current Rates.

PUSTAU & CO., Agents.

Hongkong, 18th January, 1884. [18]

CALEDONIAN FIRE AND LIFE INSURANCE COMPANY.

ESTABLISHED 1805.

THE Undersigned, having been appointed Agents for the above Company, are prepared to issue Policies of Insurance against FIRE on the usual terms.

ARNHOLD, KARBERG & CO., Agents.

Hongkong, January, 1884. [19]

PENINSULAR FIRE OFFICE.

The Undersigned are now prepared to GRANT POLICIES OF INSURANCE against FIRE at the following Rates—

On First-class European Policies, at 1/4, Net per Annun.

On First-class Godowns & Merchandise stored, at 1/4, Net per Annun.

On Second-class Chinese Policies, at 1/4, Net per Annun.

On Second-class Chinese Policies, at 1/4, Net per Annun.

On Second-class Chinese Policies, at 1/4, Net per Annun.

On Second-class Chinese Policies, at 1/4, Net per Annun.

On Petroleum in liquid, at 1/4, Net per Annun.

On First-class Chinese Policies, at 1/4, Net per Annun.

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EXTRACT

H.M.S. "EURYDICE,"
Captured by the Jao of Wight on March 21, 1878.
All the morning, slowly dying,
The Northern winds were sighing—
As they orbited, southward flying—
On the sea,
On the shore where they were breaking,
The lazy waves were slacking—
Their cry, and tally taking—
Then again,
In varied chorus singing—
The sun-birds, bonhomous winging,
Their cheerful notes were ringing—
Over the tide,
A Royal ship was sounding,
Her royal heads abounding,
The billows were wailing—
In their pride:
Bait the cyclone, gathering fast,
Claimed its victims in the blast,
That engulfed him in mad—
In the wave.

In the caves of the deep,
Their watch now they keep,
Whilst the waves quiet sleep—
On their grave:
Though no hand will be rung,
Though no trumpet be sung,
Though no clarion will be hung—
Or their bed,
By many a silent tear—
From the young life—from the serene—
A Nation mourns the bairn—
"Of the Dead!"

Hongkong, March, 1885.

TABLE NAPKINS.

The law of the napkin is but vaguely understood. One of our esteemed metropolitan contemporaries informs us, "an eager inquirer that it is bad form to fold the napkin after dinner, that the proper thing is to throw it with negligent disregard on the table beside the plate, as to fold it would be a reflection on the host, and imply a familiarity that would not benefit an invited guest. But the thoughtful reader will agree with us that this studied disorder is likely to be a good deal more trying to a fastidious hostess than an unstudied replacing of the napkin in good order, beside the visitor's plate. The proper thing is to fold the fabric with unostentatious care, and lay it in the plate, far from the liquors, and coffee, and thus testify to the hostess that her care in preparing the table has been appreciated."

The napkin has played famous parts in the fortunes of men and women. It was one of the points admired in Marie Stuart that, thanks to her exquisite breeding in the court of Marie de Medicis, her table was more important than the full court of her great rival and executioner, Elizabeth. At the table of the latter the rudest forms were maintained, the dishes were served on the table, and the great Queen helped herself to the platter without fork or spoon, a practice standing behind her with a silver ewer to bathe her fingers when the flesh had been torn from the roasts. At the Court of the Empress Eugenie was excessively fastidious. The use of a napkin and the manner of using an egg, made or ruined the career of a guest. The great critic, Sainte-Baume, was disgraced, and left off the visiting-list, because at a breakfast with the Emperor and Empress at the Tuilleries, he carelessly opened his napkin and spread it over his two knees, and cut his egg in two in the middle. The court etiquette prescribed that the half-folded napkin should lie on the left knee, to be used in the least obtrusive manner in touching the lips, and the egg was to be merely broken on the larger end with the edge of the spoon, and drained with its tip. The truth is, luxury and invention—table appliances so far, that can be expected to know the particular convention that may be considered good form in any diversified society. The way for a young fellow to do is to keep his eyes open—whichever, unless he is in love, he can do—and not what others do."

SPINNING AND WEAVING IN ANCIENT TIMES.

Spinning and weaving in ancient times were principally performed by women; indeed, the words *woof* *weaving* and *woof* are allied to the word *wife*. However, in ancient Egypt and in India men also wrought at the loom. Probably nothing could be simpler or ruder than the looms used by ancient weavers. Were we to compare these with the looms and other weaving apparatus of the present day, and reason therefore that, as the loom so must have been the cloth produced thereon, we would make a very great mistake. There are few arts which illustrate with equal force this argument in favour of the perfection of ancient art as well as this of weaving. It would appear that our advancement is not so much in the direction of quality as in that of quantity. There are few things we can do which were not done by the ancients equally perfectly. Rude as were their looms in ancient Egypt, they produced the fan-famed fine linen so often mentioned in Scripture and the writings of other nations. In order to show that this is not to be regarded as a mere comparative term applicable to the art of spinning, we will here quote from G. Wilkinson respecting some mummy-clots examined by the late Mr. Thomson of Clitheroe: "My first impression on seeing those cloths was that the first kinds were muslin and of Indian manufacture; but this suspicion of their being cotton was soon dispelled by the microscope. Some were thin and transparent, and of delicate texture, and the first had 140 threads in the inch in the warp." Some cloth that Mr. Wilkinson found in Thebes had 152 threads to the inch in the warp; but this is coarse when compared to a piece of linen cloth found in Memphis, which had 540 threads to the inch of the warp. How fine must these threads have been! In quoting this extract from Wilkinson to an old weaver, he said, "it was impossible, no we could be said so fine. However, there would be more threads than hairs in the split; and by adopting this we can make cloth in our day, having between 400 and 500 in the inch." However, the ancient cloths are much finer than warp than wool, probably from want of appliance for driving the threads of the web far enough, as we do not appear to have *lays* as we do for this purpose. Pliny refers to the remains of a linen corslet, presented by Amasis, king of Egypt, to the Bithynians, each thread of which was composed of 365 fibres. Herodotus mentions this corslet, and another, presented by Amasis to the Macedonians, which had been carried off by the Sannians. It was of linen ornamented with numerous figures of animals worked in gold and cotton, each thread of the corslet was worthy of admiration, for though very fine, every one was composed of 360 other threads all distinct. It was probably something of this sort that Moses refers to when he mentions the corslet of which the corslet or girdle of the high priest was made—the fine twined linen. Jewish women are represented in the Old Testament as being expert in the art of spinning. Ancient Babylon was also celebrated for her cloth manufacture and embroidery work, and to be the possessor of one of these costly garments was no ordinary ambition. It is no wonder that when Ascan saw amongst the spoils of Jericho a goodly Babylonian garment, he coveted it and took it. The figure represented on the ancient seal of Urkuk had, says Rawlinson, fringed garments delicately striped, indicating an advanced condition of this kind of

manufacture five or six centuries before Joshua. It may be mentioned, however, that such manufactures were in ancient times, especially in Egypt, national. Time was of little importance, labour was plentiful, and no craftsman was allowed to scheme or plan, or introduce any change, but was expected to aim at the perfection of the operations he was engaged in, and this led to perfection in every branch. Every trade had its own quarters in the city or nation, and the locality was named after the trade, such as goldsmith's quarters, weaver's quarters, &c. This same rule seems to have been practised by the Hebrews after their settlement in Palestine, for we find a Scripture mention of the Valley of the Craftsmen. We also find that certain trades continued in families. In ancient Egypt every soff was obliged to follow the same trade as his father. Thus "caste was formed." Whether this same was carried out in Babylon, Persia, and Greece, we do not know; but, certainly, in these nations there were in all cases officers directing the operations, and overseers to whom these again were responsible, so that every manufacturing art was carried on under strict surveillance, and to the highest state of perfection. As the possession of artistic work was an object of ambition among the wealthy or favoured portion of the community, it led to emulation among the workers. Professor Rawlinson, in his "Five Ancient Monarchies," speaks of the Persians emulating with each other in the show they could make of their riches and variety of artistic products. Speaking of the Persians, Professor Rawlinson says that the richer classes seem to have followed the court in their practices. In their costume they wore long purple or flowing robes with loose hanging sleeves, flowered tunics reaching to the knee, also sleeveless, embroidered trousers, tunics, and shoes of a more elegant shape than the ordinary Persian. Under their tunics they wore drawers, and under their tunics shirts, and under their shoes stockings or socks. In their houses their couches were spread with gorgeous coverlets, and their floors with rich carpets—habits that must have necessitated an immense labour and skill, and indicate great knowledge in manufacture of textile fabrics—Queen.

LEARNING TO RIDE.

Six half-hour rides on six successive days will do infinitely more towards moulding the muscles to the equestrian form than three lessons of two hours each, with an interval of a day between. When the services of a competent teacher cannot be had, the next best aid is that of a good model to imitate; but a soldier, although some of the very finest horsemen are found amongst cavalry officers, is not a soldier, like the proudest of the Persian nobles, who would ride at the Crystal Palace, where they set up a loud purr, like the prayer of a fire-worshiper, to the rising sun. Those who say lightly that carts care only for places, and not for persons, should go to the Court of the Crystal Palace, where they will find that all the horses will be shod to the very verge of bursting. And another care we know, who comes up every morning between six and seven o'clock to wake his master, sits on the bed, and very gently feels first one ear and then the other with his paw. When an eye opens, but not till then, the master sets up a loud purr, like the prayer of a fire-worshiper, to the rising sun. Those who say lightly that carts care only for places, and not for persons, should go to the Court of the Crystal Palace, where they will find that all the horses will be shod to the very verge of bursting. And another care we know, who comes up every morning between six and seven o'clock to wake his master, sits on the bed, and very gently feels first one ear and then the other with his paw. When an eye opens, but not till then, the master sets up a loud purr, like the prayer of a fire-worshiper, to the rising sun. Those who say lightly that carts care only for places, and not for persons, should go to the Court of the Crystal Palace, where they will find that all the horses will be shod to the very verge of bursting. 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